interested in the empirical posturings of reality as in combining them into the sustained drama of revelation. He let reality declare, express and fulfil itself in the process of incessant self-organisation. He dis-Iccated impressions from the gross solidity of facts and made them realise themselves in the flowing sequences of thought. He dramatised hun:an character by letting Us formative elements spell out their own patterns untii the final portrait emerged. In order to achieve this, Henry James had to develop a highly sophisticated sense of aesthetic finality, and he was convinced, from the very bigtnning of his career, of his artistic mission. In his quest for refinement, both as an artist and as a citizen of the world, Henry James established his own 'genre' of the American novel of refinement.

Refinement as dramatised by James in his novels does not imply an abdication of obligation to reality. It is not an escape of the clever and the vulgar from the inconveniences of social fact, it is much rather a state of mind which imposes on sensitive individuals the obligation of participating in reality at a point of chosen depth so that the human spirit is made free to fulfil itself in an extension of the possibilities of life. Refinement cannot be had without discrimination, and it is of the essence of discrimination to let the drama of life rest en the hinges of a crucial choice. Once this choice is made, refine-ment distills chacs into order, and order moves the human personality into the more significant rhythms of a mind extending itself perpetually into consciousness. If refinement can be had only by distilling the essence from the dross, awareness, too, can result from it; and once awareness is achieved, the whole of life is invited into the individual's open sensibility. One may define Henry James's idea of refinement in terms of hew the inner life is dramatised in the context of its origi-nating patterns. First, there is a virtual withdrawl of the mind and character frcm the centres of reality; the individual is, as it were,-denittated away from life and placed in an isolation forced on him by

the very nature of his choice. Next, the individual is made to undergo the process of an introspective revaluation of the consequences of choice, and soon he is given the resilient strength of a transformed attitude, or placed in a crisis of conscience, or made, to face 'an ordeal of consciousness'; and, finally, comes a single or cumulative recognition and awareness of the whole process that lies before and after the central fact of choice. The achievement of total awareness results in an acceptance of life not in parts, but as *a* whole, and one realises that, through a provisional renunciation of the prerogatives of life, one